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OR,

NEW NEWS

OF THAT

Grand Impostor.

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NARRATIVE

OF

His late Behaviour since his Sentence and standing in the Pillory.

With the substance of several Discourses had with him, he still persisting in his Blasphemous Tenets, and Damning of People as formerly.

With Allowance.

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IT was well hoped, that the Justice executed on this impious wretch in *January* last, by exposing him to publick shame, *&c.* might have reclaimed the bold Impostor from his blasphemous Enthusiasms, and brought him to Repentance for the same; or at least that the detection of his wickedness and Animadversions of Authority, might have open'd the eyes of his seduced Followers no longer to believe in Lyes, nor suffer their understandings to be further deluded to the hazard of their Souls.

But on the contrary, the said *Muggleton* doth incorrigibly persist in his shameless Pretensions of being one of the two Witnesses, arm'd with extraordinary Revelations, a special Commission from Heaven, and Power irrevocable to Damn whom he list, and for what he pleaseth, *&c.* And when his detestable Pamphlets were deservedly dedicated to the Flames by the common Hangman before his face, had (as I am credibly informed by sober persons that heard him) the impudence to compare it to the burning of the Prophets Roll, *Jer.* 36.22. and Interpret that divine History as a Prophesie only of his present affairs.

So likewise many of his silly Disciples (as if according to that of the most ingenious Satyrist,

—The pleasure were so great
In being Cheated, as to Cheat.)

still continue their Senseless Veneration to his person and damnable Doctrines, as appears by their frequent Visits, and Presents daily made him during all this time of his Restraint: So easie it is to impose upon Enthusiastick Ignorants, who (not considering that the Cause, not punishment, makes the Martyr; for else *Tyburn* had canoniz'd more Saints than ever *Rome* did) guilded over his Correction with the title of *Persecution*; and according to their common course of profaning Scripture by misapplications to every wild Crotchet of their crazed brains, became the more hardened in their Errours.

An Ingenious person coming one day to visit this pretended last Witness, found him quaffing Ale in the Celler, and acquainted him that by Authority derived from his feigned Commission, he lay under a Sentence of Condemnation, desiring to know if he would please to Reverse it: To which this Impostor, no less proudly than blasphemously, answered, *That if the Sentence were gone forth and pronounced, No God* (a phrase he much affects) *Angel, nor Man could Reverse it. Then*, replies the stranger, *in the Name and Power of the Lord, I do declare thee to be damn'd to all Eternity, without hearty and sincere repentance for these thy Arrogancies and Blasphemies. Where's thy Commission, where's thy Commission?* cries

cries *Muggleton*, *Here it is*, replies the other, producing a Bible. To which *L. M.* shew'd no respect, but call'd him *Devil*, *Son of* Belial, *Seed of the Serpent*, &c. And being desired to pledge him, refused, saying, *He would not drink with the Spawn of Satan*; and other ill language to that effect.

Many people coming daily to see and discourse with him, he has of late grown very reserv'd, confining himself to his Chamber, and scarce vouchsafeing to speak with any but those of his own Gang, or such as were recommended by them; a Quaker one day thundring out Judgments against him, and sentencing him as Damn'd by his magnified Light within, *Muggleton* being a true-bred Bully in Enthusiasm, resolv'd it seems to out huff and hector his Admoniſher, saying, *I do hereby decare thee damn'd Body and Soul, and thy God within thee likewise*; and so proceeded in Blasphemies not to be repeated.

If any seem curiously inquisitive into his prodigious Tenets, he commonly silences them by asking, If they come to insnare him with Questions?

A Gentleman admitted into his Chamber, found him sitting Cross-leg'd on the Table very studiously perusing one of *Lilly*'s old Almanacks; and after other discourse, inquiring what benefit he could reap by reading that book, he answered, There were great Mysteries contained in it, but not to be fathom'd by Carnal minds. Being thereupon ask'd if he understood Astrology, he said, He comprehended the depth of all Arts, but

but not as the men of this world did: for their Arts were of the Devil; but the purity of all hidden Sciences were discovered to him in their Divine Idæa's and Archetypal perfections. Being questioned if he had read *Jacob Behmens* works, he said, He knew *Behmen* and his works; but he was a fool, and talkt of things that he did not understand: and that in truth there had been no books printed these 1500 years worth reading but his own, which were grounded on special Commission, and not the Spirit of Sense or Reason: (and in this last Clause I dare say all that have seen them will agree with him.)

Another time a conceited Quaker having made a long Oration one day to him, telling him of his wickedness, and that he did Judge and Condemn him in the Light, which makes manifest all the hidden works of Darkness, *&c.* He repli'd, *The Light you boast of is not worth a farthing, I will blow it out with the breath of my Nostrils: For you and all others Professions and forms of Religion that have been in the world these* 1500 *years, shall fall down before me, and are fallen and falling: for I have Damn'd some of every Perswasion, and all of your silly Perswasion, as might be seen in my Book called,* The Quakers Neck broken: *and therefore shall talk no more unto you; but declare that the Quakers are the seventh and last Anti-angel that will sound in the world in resemblance of the Church of Laodicea; and are the last of Antichristian forms that shall be in the world.* With much of the same insignificant Canting.

Part

Part of a DIALOGUE between *W. P.* and *L. Muggleton*, the later being in an old thread-bare black Suit.

W. P. said to him, *How now* Lodowick? *thou lookest like a Priest.*

M. *I am a Priest.*

P. *After what Order?*

M. *After the Order of* Aaron.

P. *Where are then thy Bells?*

M. *I wear them in the Mystery.*

P. *If thou art a Priest after the Order of* Aaron, *that Dispensation and Order is now abolish'd, as the Scripture witnesseth.*

M. *Thou art a Chitken, and I care not for thy Interpretation of Scripture.*

The rest is so Blasphemous, as not to be recited: As, *that God died and made* Elias *his Deputy in the mean time*, &c. And being severely reproved for such horrid, extravagant Discourse, replied, *I care not a T—d for thy Carnal reasoning and Bug-bear words; 'tis all of the Seed of the Serpent, the Bastards of* Cain *the Murderer, whom I declare to be the only Devils*, &c.

Here we see enough of this Monster's Religion and Manners; let us observe a little of his Wit.

In the Epistle to his Interpretation of the *Revelations*, he says, *There is in truth no Devil, but men and women but the imagination of Reason, through ignorance, hath created such a Devil to it self, as a Spirit flying through the midst of the Air, which hath caused many men and women to lose their Wits; but indeed there is no other Devil to be feared in Eternity but men and women*: And yet himself tells us, *The Devil seduced Eve so as to know her Carnally, and begot upon her* Cain; *whence all the wicked seed*, &c. So that by his own talk there was a Devil

vil before. But Nonsense and Contradictions are familiar with this false Prophet.

Page 98. *I would have the seed of Faith know that there is no such thing as the seed of Reason doth vainly imagine, as to think there is any such thing as a Devil and his Angels in Chains of Darkness, out of the body of man, distinct from man: For there is no Devil but man, and what is in the body of man; and this Spirit of Reason in man is the Devil*, &c.

Page 73. Upon these words of the Text, *There was silence in Heaven for half an hour*,

He has this profound Comment:

It might be forty hours for ought we know; but if he saith half an hour, who shall gain-say it?

Page 38. Where 'tis said, *The four Beasts had each of them six wings, and were full of eyes*, &c.

He has these two wonderful Notes.

1. *They had each six wings: the meaning is this; That each of these four beasts had six wings, that is, they had six wings apiece.*

2. *Though it be said they were full of eyes, yet they had but two eyes apiece; that is, the eye of Faith and the eye of Reason: For the two eyes did see as much as could be seen: If they had had forty eyes they could have seen no more.*

But not to trouble the Reader with a Repetition of any more of his Nonsense and Blasphemies, we leave him contriving with his Disciples how to get his Inlargement; which 'tis probable they might before this time have effected, had not the prudence of the Court excluded any of them to be accepted for his Bail: Which we hope no other person will be so indiscreet as to intermeddle in, nor run the hazard of engaging themselves for such a fellow's Good Behaviour during life, when the whole Course and Tenour of his life and practices are continual Violations of all Laws, Divine, Natural, and Civil.

FINIS.